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## PETER'S QUESTION, REVISED TO DATE

The International Sunday School Lesson for January 9th is, "Jesus Teaching Forgiveness."—Matt. 18:21-35. By William T. Eille.

tion of Jesus concerning forgiveness. manity except catastrophe. made livable.

and the all devious diplomacy of Christian civilization. selfishness as busy as ever. How often shall I forgive Europe? Is it not better that we should henceforth

give him?"

many has wounded me in the heart. gave an enemy and never forgot a or fourth generation?"

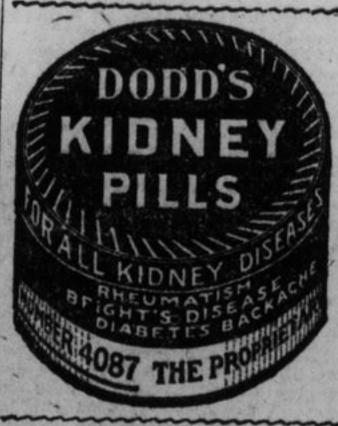
Says Peter the Italian: "Eng- grudge, Kepairs land now has a fourth of the earth's To lift life above the grudge level surface, and measureless stores of was one of the aims of Jesus. While oil and other precious things, as a He was no respector of persons, yet Baby Carriages, Lawn Mowers, etc. We result of the war. My people cry He dearly loved greatness of soul. do repair work right and guarantee for bread. We shiver from lack of He ever seeks spacious saints, with coal. Our trade has been wounded, spirits too large to harbor petty feelperhaps mortally. Behold how I suf- ings. Yet He Himself was so noble fered in the war; yet the prizes of that He was patient with the littlevictory go to France and England. ness of the people about Him. Shall I forgive them?".

> failed us in battle; she has deprived domestic quarrel or neighborhood us of food and other necessities of squabble prompted him to go to the life; she has menaced the peace of all Great Teacher for endorsement of Asia; she has filled the whole world his side of the matter, by asking the with her propaganda of Bolshevism. | question, "Lord, how oft shall my Shall I forgive Russia?"

cast off my old yoke. I have de-spoiled and impoverished and imprisoned and slain the people of privi-lege. With them I would cast down to destruction all the prosperous and

This Way to a Remade World. and class, fear and suspicion, guile but obligatory.
and greed, seem literally world-wide.
Many persons are saying that after- distinctive teaching of Christianity. the-war conditions are worse than Unequivocally, the Master laid down the days of battle. Nobody can fair- the higher law that His disciples ly face the political and economic must be persons of forgiving spirit.

heart of our Lesson. There will have is conditioned upon our forgiveness to be born a new spirit of forgive- of those who have wronged us. ness, of magnanimity and tolerance, "I cannot forgive him!" you cry? before we can have a remade world. Ah, you cannot do otherwise than No form of political rearrangements forgive, if you would follow Christ, or economic readjustments will suf- whose basic law is forgiveness, and fice. Only spiritual remedies can who exemplified it on the cross when avail. Unless there is quickened in He cried, concerning His murderers, the souls of the nations and of the "Father, forgive them, they know peoples, and especially of the gov- not what they do!" Bitterness and



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anuary 16, 1919. You may rely on Cuticura Soap and Ointment to care for your skin. coap 25c, Ointment 25 and 50c. Sold broughout the Dominion. Canadian Depot: ymans, Limited, St. Paul St., Montreel. Cuticora Soap shaves without mug.

Once in the long ago, hot-spirited ernments, an entirely new mood, Simon Peter asked a famous ques- there can be nothing ahead of hu-A sort of "revised version" of the All other routes to a remade world question, in the setting of this pres- are impassable except the way of ent time, presents itself for first con- Jesus. His doctrine of forgivenesssideration, as we look upon a hate- clean slates and fresh good will-is scorched, vengeance-torn werld to be the one way out. Let no man say Says Peter the American, "The Old practical: they are the most work-

that "Sunday School-morals" are im-World has wronged me. Because I able of all conceptions for the reorbelieved its high professions of love ganization of society. That is why of liberty and justice, I sent my sons thoughtful persons the world over by the millions to a bitter war. After are turning in new yearning and exthe battle, though, I find the old pectancy to the spiritual forces of wrongs marching on under new prayer and penitence, faith and forflags; and imperialism, oppression, giveness, for the re-creation of

The Man With A Grudge. A few evenings ago there approached me after a public meeting Says Peter the Canadian: "My big a man who asked me to read a docubrother to the South has forsaken ment he handed me. I later did so: his associates and shirked his share it was an incoherent narrative of of the war's aftermath. We paid a conspiracies against him on the part price beyond his understanding in of the strongest forces in the land. the great struggle; and now he is Of course, the man was unbalancedloudly proclaiming that he is through | in his mind: anybody who long with helping to bear the common load nurses a grievance becomes so. It is of the nations, and that he wants to a sign of mental unsoundness, rather walk alone, in comfort, prosperity than of inordinate conceit, to supand safety. How often shall I for- pose that enemies are pursuing one. A brilliant young writer in New Eng-Says Peter the Frenchman: "Ger- land, who boasted that he "never for-

I may be doomed to slow extinction. friend," committed suicide because All the earth has rung with the hor- the bitterness of his spirit grew too rors she has committed upon my soil great to bear. His assumption that and my people. Shall I forgive her, editors and publishers and other and not have revenge? Or shall I writers were leagued against him not make her pay even to the third was, of course, erroneous. He was the finished product of a cherished

One of His own close friends, St-

Says Peter the Englishman: "Be- mon Peter, came to Him, on a day, hold Russia the recreant! She has flying the red flag of anger. Some brother sin against me, and I for-Says Peter the Russian peasant: give him? Until seven times?" We "For generations I have been bent know not the details of the particubeneath a burden of ignorance, op- lar feud that prompted the question: pression and poverty, all that an idle every community, alas, has its own aristocracy might play and sin in examples of trivial disputes which leisure and luxury. At least I have sever friendship, disrupt homes and

The New Law Of Life. Nobody is ever so sure he is wholly favored burgoisie of the whole earth. right as the person in the midst of Capitalism's day is done. Shall I a quarrel. Instead of buttressing imforgive those who have wronged my patient Peter's position by a legalistic ruling, like the rabbis, Jesus laid down a great principle of universal and permanent application. He de-So we might call the roll of the clared to His disciple-for even the nations, and get a recital and coun- apostles were squabbling saints-"I ter-recital, and intricate tales of say not unto thee, Until seven times, wrongs and grievances everywhere. but until seventy times seven." For-One's spirit shrinks appalled from giveness is not merely an occasionthe spectacle of hatred and ill-will ally expedient act it is a law of spiritthat fills the whole earth. Conflict | ual life. Its exercise is not optional,

facts of his time without heaviness Unforgiveness shuts the door against successful prayer. More yet: the And the remedy? It is at the very pardon of God for our own sins

> grace cannot abide in the same spirit. Better a cross, and nails through either hand.

> Than Pilate's palace and a frozen

Two Kinds Of Offenses. In describing, and illustrating by the Lesson parable of the two debtors, the divine way of settling old scores, Jesus was speaking of personal offenses. A clear distinction lies between wrongs done to the individual and injuries committeed against society by violation of law. Jejus nowhere taught that impenitent criminals are to be pardoned, or that offenders against the moral law are to be exculpated. To apply His teaching here would be to set all prisoners free and abolish all courts of justice. There is no lack of moral principle or of social responsibility in the teaching of Christ which we are considering.

As a matter of experience, most of us are too lax toward social offenders, men who have injured the community and broken the civil or criminal law; while at the same time we are not lax enough toward our personal enemies. We are more easily disturbed over what touches us than over what touches the well-being of all men. Jesus never espoused or condemned any such gelatinous spirit as people of maudlin temperament display toward the criminal. Justice demands that her sanctity be respected: only thus can humanity

be kept together. As for personal enemies, they are to be forgiven as often as they seek forgiveness. That is one of the ex-alted rights of the individual. As has been said, "the beautiful thing about my rights is that they are my own, and I may do as I please with them." The worst injury an enemy could possibly do us would be to tant in our hearts the spirit of vengeance. Then he really would have wounded us in a vumerable place. But so long as we are armored in magnanimity, we are safe from any real harm at the hands of a foe. The man who knows how to forgive, knows how to live



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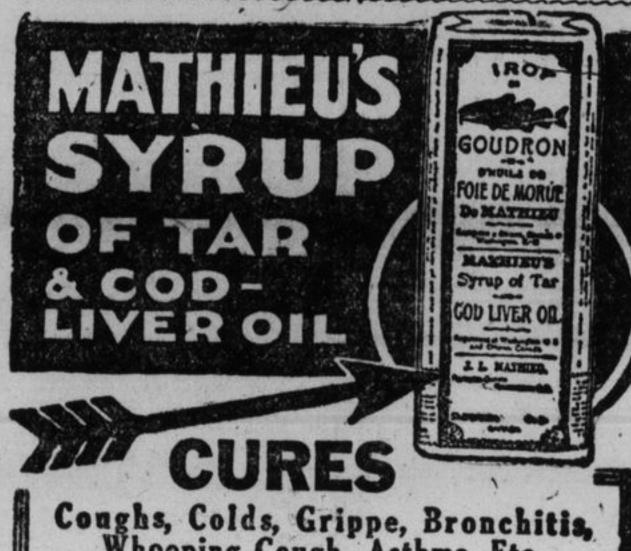
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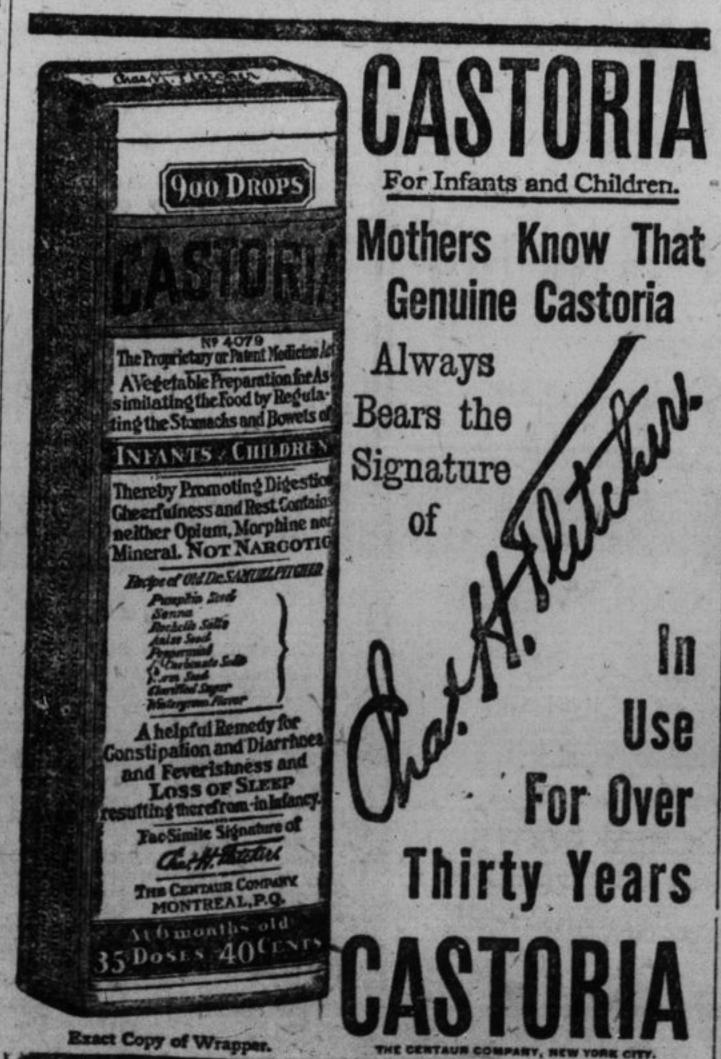
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